

Chaplain

Prayer Is Like—

 pitcher—to carry the water of life;
Incense—with which to worship God;
A chemist—who turns all life to gold;
Bow—to carry the arrow of our need;
Guard—to keep the forest of our hearts;
Porter—to watch the door of our lips;
Hilt of the sword—to defend our hands;
Barometer—to show our spiritual condition;
Master workman—who accomplishes things;
Tuning of an instrument—to get us in tune with
Heaven's melody;
Chariot—to hold our petitions, the Spirit being
The wheels thereof;
Key to religion—to wind up in the first place and
Keep it going each and every day thereafter.

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THE CHAPLAIN



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T. A. Rymer, Director
Delmar L. Dyreson, Editor

The Editor Speaks

DEMOCRACY IN DEFAULT

Education is said to be one of the cornerstones of democracy. The basis of sovereignty under democracy is within the people themselves. The soundest decisions are made through enlightened public opinion.

Our free institutions of learning were to prove the bulwark against isms and tyrannies, thus providing insurance against corruption, decay and consequent despotism. But what a curious anomaly when a community in one of the most progressive of our states sends the following resolution to its two Senators and the Congressman from its district:

"WHEREAS, Our Public Schools today are threatened with disaster; and

"WHEREAS, 350,000 qualified teachers have left the schools; and

"WHEREAS, 110,000 now teaching do not meet standard qualifications; and

"WHEREAS, 75,000 teaching positions are vacant; and

"WHEREAS, 5,000,000 children are in school at all; therefore be it

"RESOLVED, That the Federal Government must help by granting financial aid to the states; and be it further

"RESOLVED: That there shall be equal educational opportunities for all children; and be it further

"RESOLVED, That the wealth of the nation wherever it is, be taxed for education of children wherever it is; and be it further

"RESOLVED, THAT the control of education must be kept in the states and communities."

There is an old saying, "Eternal vigilance is the price of peace."

When we recall the initiative of our forefathers in establishing schools and their vigorous attempts to provide adequate opportunities for all to learn, we wonder what has happened to the moral fibre of a people who allow these noble institutions to weaken and die by default. Elsewhere on this globe are millions of people yearning for opportunities and privileges which we ungratefully spurn. In some of our communities trash collectors are paid a great deal more than those who teach our children. It is all very well to collect and dispose of trash but at the same time the proper education of our children must not be neglected. Democracy may wither by reason of default if we do not constantly inquire into it at its roots, particularly at its taproot—free public education.

TODAY'S QUESTION

How can we be saved from physical destruction? There is no way. The vital question is: Will we avoid moral corrosion and subsequent spiritual destruction?

Our Evangelistic Imperative

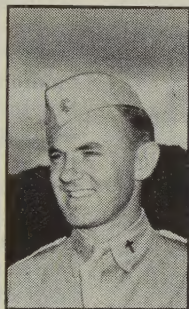
By CHAPLAIN EDWIN L. KIRTLEY

Chaplain Edwin L. Kirtley is a graduate of Phillips University, Enid, Okla. He served as pastor in churches in Oklahoma and Texas before entering the ministry as a chaplain in 1940. In 1941 he has been a Regular Army chaplain, representing the Disciples of Christ. Chaplain Kirtley served with the 7th Infantry Division during the battle of Attu in the Aleutians in 1943, the battle of Kwajalein in the Marshalls in 1944, and the battle of Leyte during the liberation of the Philippines in the winter of 1944-45.

In the spring of 1945 he transferred to the 1st Infantry Division, then in action in the Mindanao campaign of the Philippines, and after the surrender of the Japanese went to Kure, Japan, and Hiroshima, with the occupation forces. Chaplain Kirtley was awarded the Silver Star for his service on the front lines during the assault of the Kwajalein campaign. He was personally responsible for saving the lives of eighteen natives who were later able to furnish the Intelligence Section with vital information concerning the enemy.

Chaplain Kirtley was awarded the Bronze Star and the Purple Heart Medal while serving with the X Corps in 1945.

THE average civilian has a strange and limited conception of the true function of the chaplain in the armed forces. When I took the step from the civilian pastorate into the Army Chaplaincy, I received a letter from one of my elders in my last civilian congregation. Something in this letter remained fresh in my mind. He wrote, "I am very sorry to hear of your leaving our church and especially



sorry to hear that you have left the ministry to become an Army Chaplain." Needless to say, this startled me for a moment, and has remained with me throughout the last ten years as a searching admonition that I should make every effort to make certain that I do not "leave the ministry" while I serve as a chaplain.

If I were given the opportunity to make only one constructive criticism of the chaplains of today, I would hasten to offer the following: There is a strong tendency among some chaplains to leave the true ministry. I am not unmindful of the great majority of chaplains who have in no sense "left the ministry," who have faithfully, earnestly, and powerfully preached the Word, who have been instant in season and out of season, who have convinced, rebuked and exhorted, who have always been steady and endured sufferings, and who have done the work of evangelists, fulfilling their ministry. If the chaplain "fulfills" his ministry, he must necessarily do the work of an evangelist.

Are there those among us who would admit the sense of guilt? Are we making "full proof" of our ministry through evangelism? Let us never forget that our commission as ministers loses none of its imperatives while we serve as chaplains. Just as the Lord

spoke to Saul of Tarsus, He commissioned us "to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are consecrated by faith in me." (R.S.V.) "How can we escape if we (as chaplains) neglect so great salvation?" Is it not true that only as we save others do we save ourselves? I believe that every one of us could profit with some serious reflection on this question.

Demas and Luke had the same fellowship with Paul as he made "full proof" of his ministry through evangelism, but Demas deserted this fellowship because he was "in love with this present world." This was not so with Luke, who remained loyal, fulfilling his ministry. The chaplaincy has no room for Demas. For all intents and purposes, if Demas is with us, occupying any position, we can only consider that position a vacancy, which needs a Luke as an immediate replacement.

The status and the duties of the chaplains, as described in the following quotations from Army Regulations, place him in a most unique position:

"The chaplain is a member of the staff of the commanding officer and is his consultant in all matters pertaining to the religious life, morals, morale, and related matters affecting the military personnel of the command.

"The duties of chaplains as prescribed by existing laws are analogous to those performed by clergymen in civilian life. Each chaplain will, so far as practicable, serve the religious and moral needs of the entire personnel of the command to which he is assigned. This can be accomplished through his own personal services and the cooperative efforts of others."

In the field of the ministry, the Christian chaplain most certainly does occupy a unique position, but this uniqueness does not in any way render him free from the imperative of Christian evangelism. As long as his commission is the Great Commission, he is thus committed.

There are many hindrances to Christian evangelism in the armed forces and so there will always be. There are hindrances elsewhere, but these should not turn us aside from the work of winning others. The discouraging tendency of the divided state of Christendom will continue to confuse and hinder us in evangelism, but if, along with other duties, we constantly and conscientiously emphasize the necessity and the importance of the personal surrender of the soul to God in Jesus Christ, we shall be making "full proof" of our ministry. The time when many a person to make a decision which will bring him into a right relationship with God will be while he is in the armed forces, and our obligation is not to fail him in his opportunity for redemption.

Another hindrance to evangelism by chaplains is the attitude, on the part of some, that the "chief business of the chaplain is not to save souls, rather his business is to counsel, to promote good morale, and to just hold religious services." This attitude on the part of some in authority has hindered some chaplains and has been appropriated by some of them, with the result that they have failed to make "full proof" of their ministry. Souls must be captured when won to the Christian faith, but they must first be won.

My very close friend and associate during the war, Chaplain Reuben Curtis, Church of Jesus Christ of Latter Day Saints, interpreted his

in the chaplaincy as follows: "Our work as Chaplains is well defined by my Regulations, but in and through these duties we are here to save only souls but 'heels,' and to do best to keep them saved." In so far as I know, in all of my work as a chaplain, no one in authority has ever objected to any evangelistic effort I have ever made. On the other hand, though an understanding attitude toward the evangelistic imperative, they have greatly encouraged any such effort.

There are too many hindrances to Christian evangelism to be named here, but I would mention the greatest one, in my opinion, which is in ourselves, our littleness of faith and love. How often we need to renew our acquaintance with the words of the psalmist: "Create in me a clean heart, O God; renew a right spirit within me. Keep me not away from thy presence; take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The chaplain who interprets his ministry in a misinterpretation of the words of the apostle Paul, "I have become all things to all men, that I might by all means save some," has often come to the tragic state of being such a "go-getter," such a "good sport," that he has won no one to Christ and has become everything but an evangelist. Instead of transforming others, he has become conformed to their way of life. Instead of regenerating others, he has become degenerated with them. A chaplain can truly win others to Christ who is alienated from Christ in the phase of his own life. This is exactly what the apostle was convey-

ing to the Corinthians in I Cor. 9:24-27: "Do you know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified." Surely, we need to be cautious as we proceed in our chosen field of the ministry, lest we be disqualified, and, if there be those among us who have become too much of all things with others, let confession be made unto God and let them begin to win others as they rightly interpret the apostle's method of evangelism. If we make sure that there is no hindrance in us, by making genuine our own faith and love, all other hindrances will be overcome.

In our ministry as chaplains, we have need of a purification of heart and of a power to witness effectively for Jesus Christ. We must be purified from the sins of the flesh and of the disposition. The chaplain has no place in his make-up for a bad temper, for self-seeking, for jealousy, for unbrotherliness and for any lack of love. The old saying, "Lilies that fester smell worse than weeds," applies to chaplains turned selfish and little-souled.

Let us be reminded that the power we must have to witness effectively for our Lord is promised in Jesus' words, "But you shall receive power when the Holy Spirit is come upon you: and you shall be my witnesses in Jerusalem and in Judea and Samaria and to the end of the earth."

Let us reaffirm our decision to be His witnesses and so live and serve.

- *Message delivered upon the Installation of The Reverend Donald F. Bautz as Executive Director of the Lutheran Inner Mission Society, Washington, D. C.*

"Victim and Offender"

BY FREDERICK E. REISSIG, D. D.

(Executive Secretary, Washington, D. C., Federation of Churches)

Dr. Frederick E. Reissig is an alumnus of Wagner College, Staten Island, and Mt. Airy Lutheran Seminary, Philadelphia. He has made special studies at the University of Rochester, Colgate-Rochester Divinity School and Union Theological Seminary. Dr. Reissig is a representative of the United Lutheran Church to the Industrial Relations Division of the Federal Council of Churches and serves the following social agencies in Washington: the D. C. Adult Education Committee, the Crippled Children's Society, and the Board of the D. C. Red Cross.



service personnel and Government workers during war period, you have given splendid service. Then, before you began preparing for the ministry, you had the most helpful experience of working in the business world. All these experiences were fitting you for this task—but there is another experience which perhaps

WHEN there is a change of leadership in an organization or institution, it is a good time to look at the task or purpose of that organization or institution afresh. In other words, there is no better time than this to prepare a new job analysis.

I hope it will not seem presumptuous on my part if I, in some measure, at least, try this afternoon to state the task of an Inner Mission Society as I see it, at least in broad terms.

To you, Director Bautz, I want to say: You have been honored by being called to such an important service directly from Gettysburg Seminary. You are, however, not a novice in the work of the church. From boyhood up you have been an active and enthusiastic worker in the church. In city, state and national youth work; in student work; in parish work; in preaching; in a specialized work with

more than all the others will help in this specialized work. You came through your entire education period the hard way. You were not born with a silver spoon in your mouth. You had to work hard every inch of the way, and overcome many obstacles. This very fact will make you all the more fit for your new responsibility.

Now there opens before you a field of rich and fruitful service for Churches and others. Because of your position you will see human need, human misery, the results of sin—the sin of individuals, and the sin of society at hand. That ought to do something for you. It did for Jane Addams. A young woman from a home of privilege, she could not go on as before after she saw human wretchedness. It did something for that preacher in London who, while ministering to the Westside congregation of position and wealth, got over to the Eastside and saw how folks lived there in the

ery and sin. He resigned from his congregation on the Westside and began a work where human need was most acute.

As you come in personal contact by day with broken lives and broken homes, with poverty and sin in its acute forms, with the sick and maimed, with despair and hopelessness and frustration, you will sense how inadequate you are to help—how inadequate are human resources to meet these tragic needs.

This inadequacy in the face of destruction ought to force you to draw heavily upon the resources which are finite and illimitable. "He who went out doing good" ought to be your companion and your strength and your inspiration. When you wonder these days if some of these wrecked ones are worth trying to help, He will be there with the nail prints in His hands and His feet testifying of His hope and love for even the least. I wish every young man during his ordinary days, or when he first enters ministry, could have the experience of working where human need is most acute, in order, on the one hand, to see the power of sin, and on the other hand, to know the power of the love of the Cross.

My subject, "Victim and Offender," will strike you as a peculiar one for an occasion, as I surmise it did with Bautz when he called to ask for my subject. He wanted to know if he himself was the victim. I got it out of the story of Zacchaeus.

I. VICTIMS

See first of all those poor folk who come from whom this greedy, unscrupulous tax collector was squeezing brutally and illegally an extra coin from his own growing coffers. They

were too poor and perhaps too afraid to fight for their rights. Victims in every sense of the word.

In the victims is represented one of the areas of the work of an Inner Mission Society. What a field this is! Victims of one's own sin; victims of the sins of society. I cannot help but recall the words of DeWitt Talmage in this connection. They occur in his book, "The Masque Torn Off," which dealt with life in New York City. "I saw tens of thousands of men going down, and if there had been a spiritual percussion answering the physical percussion, the whole air would have been full of the rumble and roar and cracks and thunder of the demolition, and this moment, if we would pause in our service, we would hear the crash, crash."

Let us look at some of the extent of this area of victims.

1. The finger print files of the F.B.I. reveal that in the United States there is a criminal army of 6,000,000 persons, or one criminal for every 23 of our population. Through our local penal institutions go over 20,000 a year.

2. The population of the United States, since 1870, increased 300%; marriages have increased 400% and divorces increased 2000%. And now the sorry spectacle of one divorce in every three marriages. Broken homes—disinherited and insecure children.

3. In 1943 the recorded patients in the care of hospitals for mental sickness was 573,014, or one person for every 239 of population.

4. More than 13,000 persons take their own lives a year in our country.

5. From 1917 to 1943 there was a 100% increase in illegitimate children.

6. Seven hundred thousand chronic alcoholics in the United States, with

excessive users probably about 2½ million. Fifty-six dollars is the average spent by every man, woman and child on alcoholic drinks during the past year.

7. The United States spent in 1945 more than 22 million dollars on venereal disease control.

This is not a pretty picture to present at an installation service. But this picture represents some of the victims which constitute our field of service as a church social service agency. To these—the hurt, the wounded, the broken, the sick bodily, mentally and spiritually—you and we together must bring the ministry of healing.

To these victims—these tragic lives—it is not enough to bring only some tender feelings and religious platitudes. To this task we must bring all of the social skills that have been hammered out of long experience. Just as the physician and the surgeon in their work on the body make use of the gifted skills of their day, so we in our work with broken lives must make use of the best available skills and resources in this field. We dare not fool or play with lives.

But along with these skills and the use of the country's best resources, we bring to these lives the love of a forgiving God, the lifting and changing power of a crucified Christ, the assurance that God cares, the hope that He can save.

To these dwarfed and distorted lives—these lives of fear and frustration, to these sick bodies and sick souls we come in the name of Christ. They are all God's children.

II. OFFENDERS

But not only to the victim, but to the offender we have a ministry. Zacchaeus is the offender, greedy and

unscrupulous. He is an individual and he is society.

Jesus must have spent all of his ministry and His disciples, too, coming on those whom Zacchaeus fleeced, bringing them comfort saying, "don't worry"—"the Christ must bear his cross." Jesus, however, tackled a basic task. He called Zacchaeus out of the tree and went home with him, and a life was changed. An abominable practice was stopped.

It seems to me that upon those who see injustices at firsthand fall a heavy responsibility to bring those injustices to light—out in the open, clear where we may see them. The works of darkness need to have light flashed upon them. I, for one, have never been able to understand why we are so ready to serve and give our money to the one who does this work—to the victim side—close our eyes to, or even oppose a fearless attack on the side of the offender. Just as Jesus faced Zacchaeus with his sins, so we must face sinners and individuals with theirs.

1. It is certainly fitting that we place Bibles in the hands of youth while we do that, we ought to take from their hands the filthy literature which is obtainable on our streets and in secret places.

2. While we build better religious education facilities for our children and youth we ought also to see that the indecent and demoralizing signs of our community are closed.

3. Not only do our dives and taverns encourage drinking and drunkenness but they make vice, gambling and immorality attractive.

4. We must not falter in our attempt to take from the screen an air such programs which seem to

the children and youth to delinquency, crime and immorality.

5. We have our shocking, disgraceful, degrading, demoralizing, unwarranted and un-American slums. Here disease flourishes. Here delinquency and crime flourish. Here immorality. Here everything that is bad grows.

How this Christian community in the Nation's Capital can tolerate such conditions is beyond all reach of the imagination. Faster by far than the church can build do conditions like these wreck and ruin lives. No one who is at all sensitive could take Christ to our slums without a red face and a look of shame.

Here is the offender area of our Inner Mission work—so to arouse the people of the church and community that something will be done to give our children and men and women a chance to live and grow. Dr. Paul Winchell of Chicago University says: "Very few people are fit to live in big cities. Very few big cities are fit for people to live in." At least the slums of our cities are not fit to live in and there are no people, no matter how poor or lowly, who ought to be compelled to live in them.

In 1926 the Japanese government, moved by the words of that great Christian, Kagawa, set itself to wipe out the slums in the six largest cities in a period of six years.

The ghettos of our great democracy

and of our Nation's Capital must be wiped out. We save our conscience by giving some of our time and some of our money to the picking up of the broken pieces from broken homes and slums and brothels. The broken pieces, to be sure, are precious, but they are too precious to be broken by our greed and neglect and indifference.

It doesn't take courage to work among the victims. It takes love and understanding. It does take high courage and fearlessness and a willingness to pay a price to work on the offender. Jesus paid the price of laying bare the sins of men and society.

But here, too, is our task. And for this twofold task you are called and with you in this work are the resources of all our congregations—pastors and people. You are called—not to do it alone—but to lead us all into these areas of need so that they might first of all be met, and secondly, so we can give expression to the love and faith in us.

PRAYER OF ST. FRANCIS

Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

OUR way of living together in America is a strong but delicate fabric. It is made up of many threads. It has been woven over many centuries by the patience and sacrifice of countless liberty-loving men and women. It serves as a cloak for the protection of poor and rich, of black and white, of Jew and Gentile, of foreign and native born. Let us not tear it asunder. For no man knows, once it is destroyed, where or when man will find its protective warmth again.

—WENDELL WILLKIE

Back to School for Chaplains

SINCE a great number of chaplains have taken advantage of privileges for post-graduate and refresher courses under the GI Bill of Rights, we have sought to gather information from several of the leading seminaries and postgraduate schools of religion in the hope that it will be helpful to those expecting to pursue further study. The following is the first group in this new series. Others will be described later, as space permits.

PACIFIC SCHOOL OF RELIGION
(*Dr. Ronald Bridges, President*)

Pacific School of Religion reflects both the traditional Congregational emphasis upon an educated ministry and the growing ecumenical spirit.

Founded in 1866 as a Congregational school, since 1912 it has been interdenominational—officially accepted by the Congregationalists, Methodists and Disciples as their institution for training religious leaders. It is the oldest theological institution on the Pacific Coast.

Located in the strategic East Bay and looking toward the Pacific and the Orient where so many of its alumni are working in the ministerial and mission fields, the School holds an unusually advantageous position. Its proximity to the University of California enables its students to avail themselves of the unlimited resources and facilities for study in every field of interest offered by the University.

There are further scholastic cooperation and reciprocal library privilege with the three other theological schools in Berkeley, namely: Berkeley Baptist Divinity School, Church Divinity School of the Pacific, and Starr King School for the Ministry.

Pacific School of Religion is a co-educational, graduate school, fully accredited by the American Association of Theological Seminaries, and offers a complete curriculum of studies for the ministry and other professional Christian vocations. To students who already possess the B.A. degree or its equivalent, the School offers the degrees of M.A., B.D., S.T.M., and Th.D.

The theological library of some 35,000 books is well supplemented by the archaeological library in the Palestine Institute. This Institute is a remarkable collection of archaeological materials excavated by the late Dr. William F. Badè. In addition, the Religious Education exhibit is a representative collection of all the standard materials recently developed for use in church schools and other areas of religious education.

A special attraction that draws hundreds of ministers and various religious workers to Berkeley is the annual Pastoral Conference. Seminar workshops, and addresses are presented by the faculty and by prominent visiting lecturers.

The campus buildings are magnificently located on a hilltop overlooking San Francisco Bay. Benton Hall, the

n's dormitory, is a thoroughly modern building offering all possible comforts at a very moderate charge. In September, 1946, the school acquired from the Federal Public Housing Authority and had erected on its campus temporary 8-unit apartment structure for the use of married veterans. The school is able to offer a limited amount of financial assistance in the form of scholarships or grants of varying amounts.

UNION THEOLOGICAL SEMINARY

(Dr. Henry P. Van Dusen, President)

Located in the City of New York, Union Theological Seminary is open on equal terms to members of every denomination, drawing its students from Protestant communions. The Board of Directors and Faculty include representatives of the Baptist, Congregational, Evangelical and Reformed, Lutheran, Methodist, Presbyterian and Protestant Episcopal churches. For more than a century the seminary has been faithful to the purpose expressed by the far-sighted men who founded it in 1836. "It is the desire of the founders," they said, "to provide a theological seminary in the midst of the greatest and most growing community in America, and that its students shall have the opportunity of adding to solid learning and the piety, enlightened experience."

While it is not the policy of the Seminary to solicit students, and while the interests of the Church and its ministry, a rigorous selective process is exercised in the acceptance of those who apply for admission, the Seminary is prepared to give the utmost support in its power to returning veter-

Union Theological Seminary offers

special opportunities to returning veterans who desire to study for the ministry and to returning chaplains who seek either a limited period of refresher courses or graduate study.

For further information write to:

Director of Program for Returning Service Men, Union Theological Seminary, 3041 Broadway, New York 27, N. Y.

CHICAGO LUTHERAN SEMINARY

(Dr. Charles B. Foelsch, President)

Chicago Lutheran Seminary (Maywood, Illinois) is now completing the second academic year of its postgraduate curriculum for returning chaplains. It was one of the first seminaries to offer a program especially set up for chaplains, apart from the school's regular curricula. Its offerings are not refresher courses, but academically sound studies on the postgraduate level, carrying credits toward the Master's and (in sharply limited areas) the Doctor's degrees in theology. The program has the endorsement of denominational agencies, and the school is accredited by the American Association of Theological Schools.

The school's 1947 program includes provision for a summer quarter for chaplains. To make the program attractive to chaplains who have returned to parish work and whose summer study time is limited, the summer quarter has been divided into three periods, each complete in itself, and each with a compressed schedule, making it possible for a student to complete one course and earn its credits in as little as three weeks' time. The 1947 summer quarter has been arranged as follows: First period, June 9 to July 11; second period, July 14 to August 1; third period, August 4

to August 22. Eligible students may register for the full quarter, or for only one or two periods.

The Seminary's faculty will be augmented for the summer quarter. Nine scholars, including Dr. Otto Piper of Princeton, Dr. T. A. Kantonen of Wittenberg, and Dr. Werner Richter of Elmhurst, together with some of the Seminary's own teachers, will constitute the summer teaching staff. The courses offered concern themselves with several theological and professional fields and are calculated to advance a minister culturally and academically and to help him attain maximum leadership efficiency for civilian Kingdom-tasks. Graduates of approved institutions, holding the Bachelor of Divinity degrees, are eligible for admission to graduate studies. Seminary graduates without the first theological degree may be admitted to supplementary and remedial studies and, with satisfactory work, may earn the

Seminary's B.D. degree, and then apply for admission to graduate studies.

Chaplains and ex-chaplains, irrespective of denominational affiliation, may apply for admission to the summer program or that of the regular academic year. Tuition and all general educational costs will be paid in full by the Veterans Administration, provided the veteran obtains a certificate of eligibility under the terms of Public Law 346 (The GI Bill of Rights). Lodging for single men is provided free of charge in the Seminary dormitories and, to the limit of the modest space available, for married couples at a low service charge. Meals (except Saturday evening and Sunday) may be taken in the Seminary refectory. Rate—subject to adjustment in accordance with food prices—eight dollars per week.

While the work is exacting, students have some free time for recreation. All Chicagoland is at the door.

The Flowers of Life:

Every singer who has sung a pure, joyous song has given something to earth to make it better. Every artist who has painted a worthy and noble picture, made the smallest thing of beauty that will stay in the world, has added something to the enriching of our human life. Every low human being who has fallen into the stream of life wholesome words, good deeds, divine lessons, has put into the current of humanity spices to sweeten a little the bitter waters.

It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty. Few are called to do great acts in life, but "He who does the best his circumstance allows, does well—angels could do no more."

—THE SPEAKERS LIBRARY

Regional institutes for Christian leaders for the study of the principles and purposes of the United Nations and possible action by the churches planned by the Commission on a Just and Durable Peace of the Federal Council of Churches. Such subjects as the proposed International Bill of Rights and the establishment of the Trusteeship Council and the International Refugee Organization will be considered.

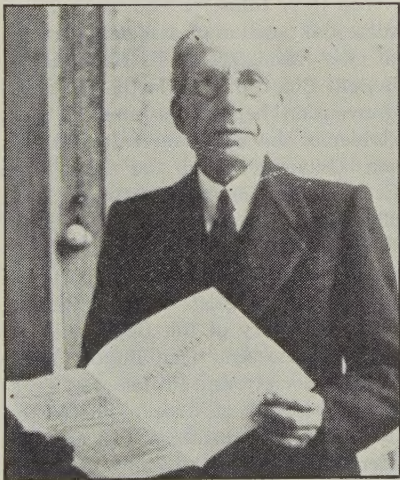
The fourth annual International Workshop in Visual Education will be held at Green Lake, Wisconsin, on September 1-6 and sponsored by the International Council of Religious Education, it was announced by Miss Earl Rosser, acting director of visual education for the Council. Best ways of using visual aids in the work of the church in all its aspects will be discussed, and the workshop will present experiences of various denominations and groups in this field.

A tremendous increase in Romanian YMCA organizations as well as "Y" workers, many of whom have come back from the United States to their homeland, has been reported. Obstacles to "Y" work have been removed by Russian occupation authorities and the Romanian Orthodox clergy.

Plans for an Alaska Council of Churches are being studied by three Protestant missions leaders who have surveyed the religious needs of the

territory. Mission boards represented are that of the Presbyterian Church in the U.S.A. (Dr. J. Earl Jackman) and of The Methodist Church (Dr. Earl R. Brown), and the Home Missions Council of North America (Dr. Mark A. Dawber).

An interracial Fellowship of all Christians is being planned by prominent white and Negro leaders of Protestant denominations in Chicago. The project will be similar to San Francisco's Church of All Peoples.



ITALIAN CHURCH LEADER

Virgilio, President, Federal Council of Evangelical Churches of Italy, holds copy of statement sent to all members of the Italian Constituent Assembly urging that the proposed Constitution contain guarantees of religious liberty. Signor Sommani is also Moderator of Italy's largest protestant church, the Waldensian.

Ground-breaking ceremonies for a "House of Prayer for All People" of the new East Atlanta Christian Church in Georgia's capital were participated in by the Rev. Emmett McNabb, Protestant; Mr. Hughes Spalding, Roman Catholic layman; and Rabbi David Marx, Jewish pastor emeritus.

The subject of religion, which many believe to be of great importance in the achievement of a true brotherhood of man, was "virtually ignored on the agenda of the first national conference of the United Nations Educational, Scientific and Cultural Organization, which convened in Philadelphia with 1500 delegates in attendance. . . . 'Nearly everybody was here *but* God,' said an attache of the U. S. State Department."—From RNS

The Rev. John W. Thomas will assume the position of associate director of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention beginning June 15, 1947. Holder of the B.A. degree from Denison University and the B.D. from Crozer Theological Seminary, Mr. Thomas has served as Director of Religious Education of the First Baptist Church, Paterson, N. J., pastor of the Oaklyn Baptist Church, Oaklyn, N. J., secretary of the Department of Cities of the American Baptist Home Mission Society, and Professor of Practical Theology of Crozer Theological Seminary. He succeeds the Rev. G. Merrill Lenox, who is now executive secretary of the Detroit Council of Churches.

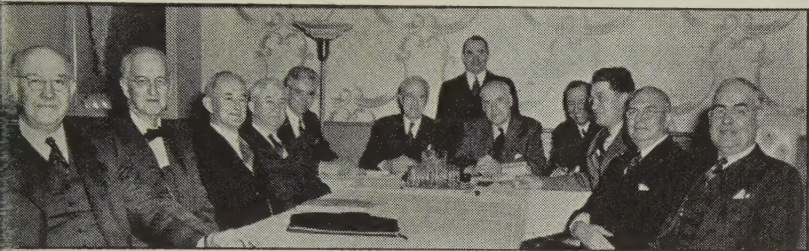
A study of the racial situation in Chicago has been submitted to the Presbytery of Chicago by its department of social education and action.

The conclusion of the study requires Presbyterians to support legislation for the elimination of discrimination and restrictive covenants against Negroes in certain residential areas.

GI veterans on college and university campuses deeply appreciate the service being rendered to them by their GI chaplains, it is announced by officials of the Camp and Church Activities Committee of the Presbyterian Church in the U. S. A., Witherspoon Building, Philadelphia. The committee has been gathering data from reports sent in by the 20 Presbyterian GI chaplains to students who are serving in universities and colleges where there are large numbers of GI veterans, and members of the committee have announced satisfaction with the progress thus far made.

Quaker summer projects for 1947 will include international work camps in Finland, Italy, and possibly another foreign country for the purpose of repairing and rebuilding homes and community facilities in war-torn areas. Other projects will be domestic work camps enabling young people to live cooperatively and assist in improving community services in underprivileged areas, and also educational projects on an international scale.

A three-day seminar for rural churchmen held in Washington, sponsored by the Council for Social Action of the Congregational Christian Churches, was attended by representatives of nine denominations. The program included visits to departments of the government and conferences with congressmen active in the field of agricultural legislation.



PRESBYTERIAN REUNION NEGOTIATED

Members of the negotiating committees of the Presbyterian Church in the U. S. (Southern) and the Presbyterian Church in the U. S. A. are pictured above after unanimously approving a plan of reunion which will be submitted to the general assemblies of the two denominations in May. (l. to r.) Representatives of the Southern Church: T. K. Young, Charles G. Rose, F. Henderson, G. T. Gillespie, Frank H. Caldwell, and Dunbar H. Ogden. Representatives of the U. S. A. group: Henry Garraclough, William Barrow Pugh, Ralph Waldo Lloyd, Percy Anderson, Stuart Nye Hutchison, Nelson D. Rodes. (RNS Photo)

"Russia Seen from Within," an article by Peter Grimm (first published in *International Conciliation* for March), describes the "iron curtain" against visitors as an economic measure rather than one of merely political isolationism. He believes that it is needed because the inadequate local economy makes it impossible to feed, house, and transport tourists, and feels that ample cooperation and freedom are given to the seven delegates of the American Society for Russian Relief. The article includes interesting facts on trades, industries, and labor conditions as compared with those in America.

Resumption of work of the Salvation Army in Japan and Korea is planned by Brigadier Charles Davidson, who was in Japanese internment camps for over three years and will return soon to the Far East and work in cooperation with Lt. Commissioner Masuzo Uyemura, Japanese Salvation Army. Though the work of the Salvation Army is evangelistic for the most part, alleviation of distress and suffering of the homeless, starving, and ill, will receive the main emphasis in the

Far East. Brigadier Davidson is hoping to have the use of a station wagon, medical supplies, and quonset huts for this work.

A pattern for the nation in waging a war against racial discrimination has been provided by the California Council for Civic Unity, according to a report in the *Christian Science Monitor*. Coping with the special problem which California has in its varied racial make-up, the Council's achievements include projects against racial segregation in the schools and in veterans public housing developments, as well as for the provision of social activities for many races.

A workshop on world order for leaders of the Disciples of Christ was recently held in Washington, D. C. Subjects discussed by the churchmen, government officials, educators, and national church leaders were Atomic Energy and World Order, Russia and the West, Trusteeships and Dependent Peoples, Depressed and Minority Groups, and Disarmament and Military Training. A pattern of social action for the denomination was also drafted.

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

ANTHONY, EDWIN T.	Congregational Church of the Pilgrimage, Plymouth, Mass
ARTHUR, HAROLD W.	Tremont Temple Baptist Church, Boston, Mass
BACHERT, WILLIAM C.	Trinity Lutheran Church, Pine Bluff, Arkansas
BECKER, WILBUR H.	Grace Lutheran Church, Fayette, Iowa
BOWLING, LEWIS P.	Second Mt. Pleasant Baptist Church, Franklin, Indiana
BRASTED, ALVA J.	Congress Heights Baptist Church, Washington, D. C.
BRAYTON, ELMER W.	First Baptist Church, Plainfield, Iowa
BUERGER, EDGAR J.	St. Paul's Lutheran Church, Ellicottville, New York
CAMP, RICHARD P.	Fair Lawn Baptist Church, Midland Park, New Jersey
CANADAY, WILBUR DARE, JR.	Student, Union Theological Seminary, New York, New York
CARLSON, GORDON A.	Champion St. Baptist Church, Bellingham, Washington
COINER, HARRY G.	Pilgrim Lutheran Church, Baltimore, Maryland
DAHLQUIST, LLOYD W.	Northwest Baptist Church, Chicago, Illinois
DALLMANN, BERTRAM.	Christ Lutheran Church, San Francisco, California
DETWILER, GARRETT S.	First Baptist Church, Matawon, New Jersey
ERICKSON, RALPH L.	Veterans Administration Hospital, St. Cloud, Minnesota
FISCHER, EDWARD B.	Federated Baptist Church, Fletcher, Ohio
FRITZE, HERBERT P. A.	Veterans Administration Hospital, St. Cloud, Minnesota
GAGE, WARD E.	Bucknell University, Lewisburg, Pennsylvania
GRIMM, HERMAN J. C.	Trinity Lutheran Church, Marcus, Iowa
HALL, RUSSELL M.	First Baptist Church Russell, Kansas
HANSON, WILLARD B.	Community Baptist Church, Issaquah, Washington
HOLM, B. G. E.	Thayer-York Lutheran Parish, Thayer, Nebraska
BRAYTON, ELMER W.	First Baptist Church, Plainfield, Iowa
JEHN, ERNST J. C.	Instructor, Lutheran High School, Racine, Wisconsin
JOHNSON, PHILIP.	First Baptist Church, Fresno, California
JOHNSON, STANLEY G. L.	Lake City Baptist Church, Tacoma, Washington
KANNING, WILLIAM D.	Trinity Lutheran Church, Audubon, Iowa
KELLIE, LESTER W.	Warren Avenue Baptist Church, Brockton, Massachusetts
LARSON, LELAND R.	Zion Lutheran Church, Fort Wayne, Indiana
LUEDKE, H. W. C.	Instructor, Concordia College, St. Paul, Minnesota
MARSHALL, J. E.	Grace Lutheran Church, San Antonio, Texas
MARKS, LON T.	Summersville Baptist Church, Webster Springs, West Virginia
MINOR, CLYDE G.	First Baptist Church, Huntingdon, Pennsylvania
MORGAN, WILLIAM V.	Veterans Administration, Oakland, California
MURRAY, PHILIP G.	First Congregational Church, Winona, Minnesota
OLDS, CORWIN H.	Pacific School of Religion, Berkeley, California
POHL, WALLACE A.	Lutheran High School, Milwaukee, Wisconsin
POOLE, LAVERNE S.	First Baptist Church, Havana, Illinois
PORTER, HARRY ALLISON	Union Park Baptist Church, Spokane, Washington
POWERS, MAURICE M.	First Baptist Church, Maquokita, Iowa
ROBINSON, EDGAR L.	Good Shepherd Lutheran Congregation, Gary, Indiana
STEIN, FREDERICK C.	Berea Lutheran Church, St. Louis County, Missouri
TJETJEN, OTTOMAR H.	Laguna Beach Lutheran Mission, Laguna Beach, California
WALKER, PAUL R.	First Congregational Church, Nashua, New Hampshire
WHEELLESS, E. E.	First Baptist Church, Aransas Pass, Texas
WIGFIELD, GEORGE D.	Second Congregational Church, Toledo, Ohio
WILHELMS, HENRY H.	Zion Evangelical Lutheran Church, Robertson, Missouri
ZACH, GUSTAVE A.	Christ Lutheran Church, Taylor, Texas